EAST AND WEST SERIES

AN INTERPRETER OF THE LIFE OF THE SPIRIT

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	Page
Sri Chaitanya : A Prophet of Love By T. L. Vaswani	1
The Life Glorious By Henry Thomas Hamblin	6
Sri Rama And The New Age By T. L. Vaswani	12
Life Is A Love Story By J. P. Vaswani	14
Thus Spake Dadaji Daily Inspiration	20
Book Reviews	25
News And Notes	29

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SRI CHAITANYA

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Sri Chaitanya : A Prophet of Love*

By T. L. VASWANI

The poet of Iran, Jalal ud-Din Rumi, in a "dialogue with himself," asks the soul to "tell forth the tale of the Beloved."

A seer and singer of the Beloved appeared in Bengal in the 16th century. In the same century appeared Guru Nanak in the Punjab and Saint Kabir in Banaras. It was a period of social disintegration in India. It was a period, too, of a new illumination initiated by the saints and prophets and pioneers who appeared in different parts of India. They all sang of Love as the secret of life. They all saw Love as the Supreme Reality. They gazed and gazed on the Eternal Beauty till gazing grew into ecstasy.

Of these illuminated ones was Sri Chaitanya. In a small town was he born. It is named Navadvipa. It was a centre of Sanskrit learning. Navadvipa had at one time a University. Navadvipa was a centre of studies in logic; and learned men came there from different places to teach logic, literature, metaphysics, and sociology. In a quiet part of Navadvipa, named Mayapur, in the year 1485, Sri Chaitanya was born. On the river-bank stood the people taking the holy bath and singing the sacred words :—"*Hari bol! Hari bol!*" "Sing the Name of the Lord!"

*March 27 was sacred as the birthday of Sri Chaitanya Mahaprabhu.

The words were to be the *mantra* of him who was born that day,—the Child of Destiny whom millions were to acclaim as the Saint of Bengal, as one of the great and gifted seers of Divine Humanity.

Radiant was his face. He came to kindle a light in the darkness of his age. He was born near a *nim* tree : so the mother loved to call him Nimai. He was, also, called Gaur. The word means fair, beautiful. Nimai was fair of form and colour and beautiful to behold. Not until he entered into *sanyasa*, the great renunciation, and stepped up as a Teacher of men, was he called Chaitanya. The name was given him when he was initiated by Keshava Bharati into *sanyasa*. His fuller name was Krishna Chaitanya,—the meaning of the words being, "Krishna-centred," "Krishna-awakened," "one whose whole consciousness was centred in Krishna."

He became a channel for the overflow of a power, an eternal *shakti*, that made Bengal new and made Orissa a homeland of the Spirit. In him was enacted anew the miracle of God's grace.

Nimai became a scholar, but he put away his learning when he heard Krishna's Flute in the Temple of Gaya. The Song of the Flute penetrated into Nimai's heart and he exclaimed :— "I am nothing, O Beloved! Thou art the All!"

Nimai became meek : his eyes were filled with tears and his heart over-flowed with love. He gave his all to gain the All. And in his words, his tears, his silence, his daily life, worked the hidden force we call the grace of God.

Chaitanya's Beloved was Krishna. And in the

teaching of Chaitanya, I hear the voice of Krishna calling the simple, aspiring ones to His Lotus-feet:—

Do thy duty,
But renounce all fruits,
And come to Me alone,
For refuge true.
Then go forth and announce
My Name!
In radiance flow,
And let avidya go!

The blue waters of the Jamuna and the blue lotuses and the blue clouds in the heavens and the blue, far-off hills were dear to Chaitanya : they reminded him of the Lord of Love, whose Face was blue in beauty and who had Lotus-feet.

Sudden was Nimai's conversion. As Saul became suddenly a devotee of Christ, so Nimai became suddenly a devotee of Krishna. In that sudden blaze of light, which Chaitanya saw in the Temple of Gaya, was the Lord Himself, calling Nimai :—"Nimai! Nimai! Come unto Me!" Krishna overcame Nimai : Krishna conquered Nimai : Krishna gave Nimai the light which made him new and made him a wanderer, moving from place to place to bear witness to the Light,—moving from village to village, drawing men and women to the Eternal,—until he died for Him and, dying, entered into the joy that knows no setting.

The gifts of the world,—learning, wealth, comfort, fame,—he renounced to receive the gifts of the Lord,—illumination, tears, ecstasy, *ananda*. To love is to give,—all,—to the Beloved. And unto the Lord of Love, Chaitanya gave all,

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became His property, became one with Him.

In Sri Chaitanya's life, at once humble and heroic, we see the questions and conflicts of our hearts brought to peace and calm. In his life we see renunciation blended with joy,—renunciation of the fleeting, joy in Eternal Love.

At the age of forty-eight years, he passed away. He was richly blessed. He made society purer, he made literature richer and sweeter, he made the life of the people nobler by teaching them to commune with Krishna and Radha through *japa* and *kirtan*,—meditation and holy song.

Under the influence of Chaitanya, processions of men moved through the streets of Nadia, singing the Name of God, with flags flying and drums beating. What a joy filled their hearts as they sang the Name! They would sit together for hours, singing the Name of God with musical instruments.

Sri Chaitanya rediscovered Krishna and Brindaban. Krishna was Love Incarnate and Brindaban was a Shrine of Love. Chaitanya asked his disciples to rebuild Brindaban,—the City of Krishna.

Before Chaitanya passed away at Puri, in 1533 A. D., millions in the U. P., Bengal, Orissa and Assam had embraced his creed. In these provinces the village-folk meet together, even today, and sing the Divine Name. In the U. P., there is still a village called the "Pathān Vaishanava Grāma," full of Vaishnavas who are Muslims. They came under the influence of Chaitanya and were initiated into the Vaishnava Faith.

In one word may be expressed Sri Chaitanya's ideal of a true Vaishnava. He is a man of *prema-*

bhakti,—a man of love and devotion : and his life is dedicated to the service of Krishna and the service of the poor and broken ones. Listen to the Master's words :—

Be thou humbler than grass!
Be thou more tolerant than a tree!
Renounce thy "ego" and all "egotism,"
And serve all!
Pay homage to all!
And sing Hari Nama,—the Name Divine!

Krishna is the Spirit of Love,—the Holy Spirit in the human heart,—that "leaps into the pit" to serve creation in the very depth of degradation and death, of suffering and sin.

Dear to me is the prayer which Chaitanya offers to Krishna. I hear in it the cry of a Heart ravished by the beauty of the God of Love :—

Wealth and forms of beauty
And all the learning of all the books
Will pass away!
Yes,—all beside Thee, O Lord!
All earthly things
Will pass away!
So bless me, Lord!
That in all my long exile,
From birth to birth,
Thy Love may ne'er be lost to me!

All men's miseries derive from not being able to sit in a quiet room alone.

—Blaise Pascal

The Life Glorious

By HENRY THOMAS HAMBLIN

The Super-conscious Mind is unknown to all but the initiated. It is the Christ or Universal Mind. The whole teaching of Jesus, when its inner meaning is understood, relates to this higher consciousness. This Universal Mind and Consciousness cannot be entered save through much searching after God, and then only when we are fit to enter. As a result of much time spent in the Silence and meditation upon God, we gradually learn to rise above our false outer self, and enter the wider and deeper Universal Mind and Consciousness.

When this state is attained, we think universally, we understand universally, and all life's trivialities fall away. We understand the meaning of all suffering, of life and of death : all the mysteries of life are explained. We cannot, however, explain these things to others, because there are no words with which to explain them. What we do understand, however, is that all is well; that all is love; that behind this life of mystery and illusion is God's Infinite Perfection existing here and now. We know, although we cannot explain it, that the real life is wonderful and grand beyond description and that infinite joy and felicity are ours. We realise that all is well with the Cosmic Scheme; that God makes no mistakes in His beautiful universe. Not an atom out of its place, not a single plan miscarried,—all is well.

Many are the ways by which this Super-conscious

is reached, and the method that may suit one may not be possible for another. There is the path of meditation and devotion, and the path of affirmation. There are also other ways. Edward Carpenter, for instance, attained what he calls Cosmic-consciousness through thinking along lines of evolution. The best way is undoubtedly to follow all the roads or, in any case, those which intuitively appeal to you. By meditating upon all the wonders and perfections of God's Nature, and surrendering youself to His Will and Purpose, you enter the path of devotion. By serving the whole instead of yourself; by loving all your fellows and all the universe and its Creator; by seeking to give rather than to receive; by seeing the Omnipresent Good in everyone,—you enter the path of service. The latter is the path all must tread. By meditating upon the beauty of God's Nature as revealed in His flowers, you enter the path of beauty. This also leads to the realisation that God's Infinite Perfection is a present reality, and is the only Reality. By affirming your oneness, or union, with Christ, you enter the fourth path. It matters not by which path you finally arrive, so long as you reach your goal. All who seek God and the Inner Kingdom, find it, for "he that seeketh findeth."

The whole burden of the teaching of Jesus was this Inner Kingdom, or Super-conscious realm of mind. This Super-conscious realm of mind and consciousness is the great aim of the new life. It is the goal at which all souls will finally arrive. When the Kingdom of God, which is the Super-conscious realm within, is found, we have come

to the end of our immense journey; we enter the secret place of the Most High; we become instinct with Divine Power; we find our true life in God. This was the teaching of Jesus and by following it we enter into peace. He attained more perfectly than any other to this consciousness, for He was the perfect manifestation of the Divine Idea.

It is when we reach this higher consciousness that we become able to help others; to heal the sick, to bind up the broken-hearted; to overcome circumstances; to become master of our fate, captain of our soul. If, then, we will ever seek after God and surrender ourselves to His Will and Purpose; if we serve our fellows and the Whole instead of our selfish self, yielding up our false self to the Universal Self; if we seek God in the flowers and other unpolluted beauties of Nature which He has given us for our spiritual uplift and refreshment; if we affirm our union with Christ; if we ever seek the infinite Perfect Reality which exists eternally behind the changing imperfections, —we shall gradually unfold and, in God's good time, enter the Kingdom.

The great secret that is gradually being unfolded to us is this, that, in spite of all that has been said about evolution; in spite of all the evidence which we have of the gradual growth from lower types to higher; in spite of the seeming reality of this material life; in spite of the apparent marring of God's Perfect Creation by the disharmonious thought of man,—God's infinite Perfection stands behind it all, eternally spotless and whole.

Dear fellow student, may the Spirit open your

eyes at this stage, even as He has opened mine, to this great fact, that the infinitely perfect Idea of God exists NOW in all its completeness and beauty. It is not marred by the thought of man, although at one time this theory seemed to be the only explanation of the riddle of life. What has held out attention and deceived our minds has been a caricature of God's Idea, a counterfeit of the Eternal Reality.

When we enter the Super-conscious realm of the mind, we realise that the only thing that exists is God's Infinite Perfection which has never been ruffled or disturbed, and that all alse exists only in our finite lower consciousness, therefore having no reality apart from human thought. Entering the Super-conscious means leaving the lower or ordinary consciousness, and rising out of the distorted, counterfeit existence into the realm of Infinite Spirit. It means rising from the unreal into the only Reality, from the impermanent and changing into the Unchanging and Eternal.

Words cannot describe the experience. There is a consciousness of great power and infinite spaciousness. The consciousness expands and embraces ALL. This is the realm of power. It is when we realise that the sense-life with all its material framework, which seems so solid, has (although it is apparently so real to this consciousness) no reality at all, that we are able to realise the Infinite Perfection, which is the one true Reality. Our affirmation is taken from Edward Carpenter's *Towards Democracy* :—"Deep as the Universe is my life, and I know it."

Like everything else in the spiritual life there is a true and a false aspect of the Kingdom, or God-consciousness (or Super-consciousness). The true Kingdom is reached through humbleness, claiming no power of our own (the personal self) but relying upon the inner Power of the Spirit. By yielding our will to the Divine Will, and by practising the presence of God continually, by these means, after having passed through experiences, and having learnt many lessons, we are permitted, when we are quite ready, and not before, to enter the Kingdom of God, or of Heaven as our Lord called the state of God-consciousness. Very few attain to this, but the Way is open to all.

There is, however, a false Super-consciousness. There is always the true and, side by side with it, its false counterpart. We can become either one of the White Brethren, or we can become one of the Dark Brethren. We can climb the Right Hand Path, or can descend the left Hand Path.

The false Super-consciousness is reached by arrogance, self-assertiveness and personal inflation. The personal, little ego, the "I", which is denied by all true aspirants, is inflated or elevated until it claims to be co-equal with God, or even God Himself.

As a rule the result of all this is to produce a Humpty-Dumpty effect. The poor little ego, or personal self, becomes giddy and falls down and becomes broken in pieces. Then the Lord of Infinite Compassion can heal, and the Spirit of Truth can lead into the real path of self-surrender and humility.

But there are some who are so strong-willed they attain to great power, but they are the powers of darkness and negation. They may heal and perform wonderful works, but they can always be recognised by their arrogance, self-esteem, egoism and lack of all humility. They become what are known as black magicians, and their fate is a terrible one, but we have hopes even for them in the Love and far-reaching mercy of our Lord.

The way to the true Kingdom is through yielding everything to God, desiring only that the Will of God and Heaven should be done in us and in every thought, action and detail of our life. All for our Lord and nothing for self. All glory to God but, as for ourselves, we are nothing. If we cultivate this attitude of complete surrender, practise the Presence of God, are led continually and completely by the Spirit and recognise at all times that we of ourselves can do nothing, but that it is all of God and all from the Lord; if we do this, then we are gradually led into the Kingdom of Heaven. Those who attain, or who are attaining, can easily be recognised by their humility and lack of self-assertion.

—SCIENCE OF THOUGHT REVIEW

Days and nights pass over the heads of all living beings on earth and soon consume their lives, as the sun's rays dry up the water in summer.

Whether you stand still or move, your days diminish.

Grieve, then, for yourself. Why grieve for aught else ?

—SRI RAMA

Sri Rama And The New Age*

By T. L. VASWANI

Our students must be taught to love Sri Rama not as a figure of a dead past but as a symbol of the future. Sri Rama represents the very soul of the Aryan race,—its spiritual quality and sense of honour.

Teach the *Ramayana* to the youths of India ! It will build up their character : it will give them a new knowledge of the Aryan race and its ideals of *shakti* and honour. Sri Rama was a true king of men! His character was made in the heroic mould.

Sri Rama rejected all imperialism. Rama was victorious over Ravana. The whole of Lanka (Ceylon) lay at Rama's feet : but he coveted not an inch of that great Island. He set up Vibhishana, a son of the soil, on the throne of Ceylon and departed to Ayodhya. How superior was he to Napoleon!

A colossal figure was Napoleon, a man of destiny, a man of *shakti.* Kings trembled and thrones tottered at this approach. Napoleon, I regard, as next to Lenin, the world's great man of action in the modern era. But I regard Napoleon as inferior to Rama. Napoleon had *shakti:* so had Sri Rama. What a force flowed out of him! But Napoleon was an egoist. Rama was the very picture of humility. And Sri Rama had the other great quality of true greatness,—*tapasya.* To study the life of Napoleon and his love affairs is to know

* April 20 is the sacred Ramanaumi,—the birthday of Sri Rama.

that he cannot stand comparison with Sri Rama in the supreme quality of *tapasya*. View him as a man amongst men, and you feel the fascination of his humility, so vital yet so simple, so rich in *tapasya*, so radiant in love. Napoleon was a conqueror: Sri Rama was a liberator. In Sri Rama the sage was blended with the sovereign.

One of the meanings of the word "Rama" is "beautiful." What was the secret of Sri Rama's beauty? His *tapasya*. His great sacrifice for his people was the secret of his simple, beautiful life.

Sri Rama goes into exile for fourteen years. He wanders from forest to forest. The story of his life is poetically told us in the *Ramayana*. The whole story of Sri Rama's "wanderings" is very moving: it has touched mine eyes with tears. Rama's "wanderings" enriched his life. He returned to Ayodhya and occupied the throne, enriched with new experiences.

To study history is to know that great epochs and movements have been started by men of *tapasya*. God's great ones have suffered for truth and righteousness. In suffering is the seed of *shakti* ! The Cross is the way to victory. Sri Rama won : he rescued Sita from Ravana by the power of sacrifice.

Sita is represented as having "sprung up from the earth": and the "earth" was in the clutches of Ravana. Ravana symbolised pleasure and pride,—the two sins of modern civilisation. Civilisation is in the clutches of pleasure and pride. A new spirit of simplicity and self-control is needed to rescue the world from Ravana and to build a new civilisation.

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Life Is A Love-Story

By J. P. VASWANI

[1]

Yesterday, someone broke into my room and took away, among other things, some silver articles from the little shrine. They were loving gifts I had received from kind friends. They were so elegant that I had not used them once. In fact, I did not miss them when I entered the room after the "theft" had taken place. My attention was drawn to the "theft" and I whispered to myself the ancient prayer:—"He gave: He hath taken! Blessed be His Name!"

The news soon spread and friends started making enquiries. One of them said to me:—"How sad to think that the thief should have despoiled the shrine!" Another exclaimed:—"Even God could not look after the things entrusted to His care!"

I smiled and said:—"Of what value are a few ounces of silver to Him who is the Lord not alone of the Earth but of all the worlds and suns and stars,—the Lord of the Universe! All our silver and gold, the treasures of kings and emperors,—what are they to Him? So many heaps of ashes and dust!"

I recalled an incident in the life of the blessed one,—Sri Ramakrishna Paramahansa. His rich disciple, Mathura Babu, has a big, beautiful temple dedicated to Vishnu. The image of Vishnu is adorned with gold ornaments studded with

precious stones. One dark night, some thieves break into the shrine and escape with ornaments worth many thousands of rupees. The news comes to Mathura Babu as a shock and he falls into a swoon.

After some days, Mathura Babu visits the temple: Sri Ramakrishna is by him. Seeing the image shorn of its ornaments, Mathura Babu breaks into tears and sadly exclaims:—"Lord! What a shame! You could not take care of the ornaments on Your body! What may we expect of You?"

Immediately, Sri Ramakrishna corrects him, saying:—"Shame on you, Mathura Babu! for using such improper words. The jewels that have been taken away may be precious to you, but to God they are no better than toys of clay,—lumps of yellow dust. The Goddess of wealth is His attendant. What can such an one ever lack? Should He spend wakeful nights because a thief has stolen your few rupees? What impudence! You should never say such things!"

[2]

What is it that God asks of us? Does He need gold ornaments and priceless jewels? Does He feel happy if we consecrate to Him an "air-conditioned" temple with the most up-to-date fittings and furniture? He rejoices when a few simple, childlike souls are gathered together in a quiet corner to sing His Name and offer Him the loving adoration of their aspiring hearts. Does not Tukaram say:—"God dances when His *bhaktas* (devotees, lovers) sing"?

The *bhakta* approaches God in a loving, direct

way. In his heart is the yearning of Majnu for Leila, of Shirin for Farhad, of Sasui for Punhu, of Heer for Ranjha,—the yearning, the pure passionate love of the lover for his long-lost Beloved. The life of a *bhakta* is an unending love-story.

The way of the *bhakta* is the "little way." He shuns the lime-light of the world: he loves to dwell at the lotus-feet of the Lord. He lives a hidden life of faith and devotion, of humility and love.

The *bhakta* has realised the vanity of all that the world is madly seeking,—possessions, power, honours, fame, earthly greatness. All these are a delusion and a snare. The *bhakta* desires to accomplish no great things. He has no desire to be even a great preacher of the Word of God: he has no desire to be a builder of great institutions. Of St. Theresa of Lisieux it is said that, in her early years, she aspired to devote her life to missionary activities, but as she grew in the love of God, she said:—"I will hide myself in a cloister to give myself more fully to God."

The true *bhakta* ever aspires to be an humble servant of God and His suffering creation. He has no ambition to grow to the stature of Godhood: he but longs to be near the Beloved, birth after birth.

Several years ago, a Swami came to meet dear Dadaji (Sri T. L. Vaswani). The Swami represented an august assembly of *sadhus* who had met together at Bombay on the occasion of the opening ceremony of the "Sadhubela Ashram." He requested Dadaji to be present on the auspicious occasion.

The Swami was with me for over half an hour. He had a kindly face and sweet disposition. In

the course of his conversation, he asked me:—"Who are you?"

"I am nothing!" I answered without hesitation.

Suddenly, the colour of his countenance changed. The pitch of his voice rose as he said:—"Never say that! When you call yourself nothing, you but insult the divinity within you! You are everything! You are all! You are Brahman!"

I smiled. I touched the Swami's feet in lowly reverence and said:—"So bless me, Swamiji, that I may be an humble servant of Him who is the All-in-one and the One-in-all,—and of His saints and *bhaktas!*"

[3]

There was a young man, whose father passed away leaving him wealth untold. His heart was fired with the love of God. He set out in search of a Guru who might lead him out of untruth into Truth, out of mortality into the Life Immortal.

He learnt of a teacher of spiritual wisdom. The teacher had an *ashrama*: and whoso joined it must first dedicate all his property and possessions to the *ashrama*. Accordingly, the young man sold all he had and gave to the Guru, who, in turn, passed on to him the secret which was supposed to make him emancipate, free!

What was the secret? The young man was asked to affirm, again and again:—"*Aham Brahmasmi!*" "I am *Brahman!*" "I am God!" "I am the Supreme!" The young man did so with all the sincerity and faith of which he was capable. "I am God!" "I am the Supreme!" he repeated to himself, again and again. "*Aham Brahmasmi!*"

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"I am God!" The words were uttered with every tick of the clock. What was the result? Far from being emanicipate, free, the young man's condition grew more and more miserable. He felt distressed in mind: he felt unhappy. In due course, he fell ill. He could no longer stay at the *ashrama*. Penniless,—having given away all he had to the Guru,—he came out of the *ashrama* and, as good fortune would have it, came in contact with another teacher. He advised the young seeker to give up saying:—"I am God!" and to affirm instead:—"I am nothing!" This the young man did, and it was not long before he became sound in body, mind and spirit.

How many are there who have attained to that high spiritual stage where they can truthfully claim to be "God" or "sons of God"? When an ordinary man affirms he is God, he is becoming, firstly, insincere, hypocritical and, secondly, egoistic. A sufi dervish said:—"The man who has attained Godhood does not affirm, 'I am God.' The man who affirms, 'I am God,' has not attained Godhood."

Mansur could raise the cry:—"*Anal Haq!*" "I am Truth!" But before he attained that stage, he passed through *fana*, the stage of extinction,—of the ego-self,—of nothingness.

Of Mansur, it is said, that his disciples said to him once:—"Master, this morning, as you entered the ecstatic state, we heard you utter the words:—'*Anal Haq!*' 'I am Truth!'"

And Mansur said:—"How could I have uttered those words?"

The incident was repeated the next day. And

again Mansur said:—"How could I have uttered those words?"

"But we did hear you say, *Anal Haq !*" the disciples insisted.

Handing over a sword to them, Mansur said:—"If ever you hear me utter the words again, cut my throat with this sword !"

The next morning, the disciples found their Master in a state of God-intoxication, uttering the words:—"*Anal Haq !*"

They picked up the sword, and as they struck the Master's neck, the sword passed through it as though it was air: the neck was not there. Mansur had vanished : he had passed out of himself. What remained was *Haq*, the Truth. And Truth exclaimed :—"*Anal Haq!*" "I am Truth!"

Until you are Truth, you must never declare :—"I am Truth!" "I am *Brahaman!*" "I am God!"

One like Jesus could say :—"I and my Father are one !" But when I begin to say that, I only inflate my ego and thereby create iron chains which keep me in eternal bondage. No man can ever attain by affirming what he is *not*.

The *bhakta* knows he is nothing. The *bhakta* aspires to become a speck of dust on the lotus-feet of the Beloved. And so the *bhakta* grows in humility, from more to more. He becomes as a little child, utterly dependent upon the Divine Mother. At every step, he realises his own smallness and weakness and bows down before the greatness and the omnipotence of God. In his heart is the ancient prayer:—"Thou, O Lord! art so great! And Thy mercies endure for ever!"

[To be contd.]

Thus Spake Dadaji

[Excerpts from the writings and utterances of Beloved Dadaji Sri T. L. Vaswani]

April 1 **The Homeland**

This earth is not thy home. Thy home is the Realm of Light. It longeth for thee!

April 2 **Knowledge is Compassion**

Knowledge? Yes,—but knowledge must become a sacrifice (*gnana yagna*) for the good, the service of this broken, bleeding humanity.

For knowledge without compassion is empty.

April 3 **Worship Him With Work!**

Work, offered in love to the Lord, becomes worship.

Rites and temple-bells and chanting of *mantras* avail little. Worship Him with work!

April 4 **Arpanam**

Here is the one rule of spiritual life. Do what you will as an offering to the Lord!

April 5 **True Greatness**

One mark of the truly great ones is,—they are silent servants of the people. They toil for the good of others. They are not talkative!

April 6 **Are You a Thief ?**

He who cooks for himself alone is a thief!

If your house has not a bread for a guest or a poor, starving man, are you better than a robber on the high road?

You cease to be human when you do not share and do not bear a brother's burden.

April 7 **Mukti**

Not in a jungle, not on a mountain-top is thy *mukti*. Not in telling the beads, nor in ringing the temple-bells is thy salvation, O son of the Soul!

Krishna tended the cows. The Pandavas tilled the soil.

Thy *mukti* is in bondage of service!

April 8 **Meditation**

To meditate is to navigate. Each day be thou a navigator and each day discover a new region of the Light within thy soul.

The Infinite Universe is within thee!

April 9 **Fear Not Death!**

Fear not death!

For death is but an aspect of life. And life endeth not. Life is a mystery : one side of this mystery is death.

April 10 **Religion is Life!**

Religion is not creed, nor rite, nor recitation from a *shastra* (scripture).

Religion is life. And life is sacrifice, *yagna*.

April 11 **Mingle With Life!**

Dost thou seek *gnana*, wisdom? It will not wake in isolation.

Mingle with life. Serve the suffering ones. Seek them with love in thy heart. And thou wilt know,—thyself, thy destiny, the mystery of thy pilgrimage on the path of life.

April 12 **Way of Peace**

Flowers of peace cannot bloom on the earth, when the hearts of nations are a volcano.

Look within and meditate on the *Atman*, and you will know the way of peace!

April 13 **Good and Evil**

Rise above both good and evil, and you transcend division.

You touch the Lotus-feet of God!

April 14 **Beneath the Waves**

Words come as waves upon us, threatening to drown us.

Go beneath the waves of words and touch the depths of silence.

Meditate!

April 15 **The Procession**

History is a procession. Do not stand aloof but mingle with others and walk in the procession.

Perchance, you will find the *Avatāra* walking beside you!

April 16 **The Still, Small Voice**

We should go into silence, enter within, and in silence listen, in silence see!

Prophets have found God, not clothed in whirlwind or earthquake, but in the still, small voice within!

April 17 **Self-offering**

Convert work into *yagna* (offering to the Lord) and you are linked with the Lord.

The Light shines in your life if you connect yourself with the Great Light,—God,—through *yanga*, self-offering.

April 18 **Share Your Bread!**

Bread and righteousness are inter-related.

Would you bring the Kingdom of God into your homes? Then share your bread with others. Do not cook for yourself only.

April 19 **The One Family**

Give food to the hungry and you will make him good, and you yourself will grow in virtue and wisdom. For you will begin to realise that you are one with the poor, and the poor are one with you in the One Family of God.

April 20 **Free as a Bird**

You are in chains, for you are a prisoner of desires.

Break them and you are free as a singing bird!

April 21 **Where do you Belong ?**

Be self-sustained but not isolated.

Contact humanity and, in this contact, meet your God.

To Him you belong,—not to a sect, not to an ism, not to a geographical area or a political party.

April 22 **Who are You ?**

Who are you?

Withdraw the veils,—veil ofter veil,—until you see Krishna, your Lord and your Brother, and you speak with Him and He speaks with you!

April 23 **Transcend the Mind !**

Thinking, "minding," is dear to the modern world.

You must rise above thinking, transcend the mind (*manas*) and reach *shraddha* (faith) and *bhakti* (love) and sacrifice (*yagna*) to touch the hem of His garment.

April 24 **Voice of Silence**

Be not talkative. Listen to the Voice of Silence. And you will grow in the beauty of a *dhyana-yogi*!

April 25 **Alone With God**

Live not in numbers. The majority think not

but are moved by emotions. He is truly strong who dares to be alone with God!

April 26 **Humility**

Humility is a step to the Infinite. For to be humble is to be linked with the Lord!

April 27 **Children of Light**

The *gnana yogi* sees Truth. The *karma yogi* serves Truth. The *dhyana yogi* listens to Truth.

Each one is a child of Light.

April 28 **Joy of Service**

Men of power and wealth hast thou served so long! Rejoice, today, in the service of the pauper, the poor, the broken ones.

The joy of serving them, who are joyless and in suffering and agony, is greater than the joy of Indra, the joy of the Heaven-world!

April 29 **Share and Bear !**

Share the joys of the sage but share, also, the pains of the poor and lonely.

Share and bear! Not otherwise may the gates of True Life be opened unto thee!

April 30 **One With the Fallen**

Who is a *yoga-yukta*, united with the Lord?

He is a *samadarshi* : he feels he is one with those whom the world condemns as bad, vicious, fallen.

He is one with them, for he sees in them the One Self, the *Atman*, whose glory he sees revealed in his own heart.

The truly spiritual man does not make a display of his psychic powers. The joy of a truly spiritual man is in communion with the *Atman*, the Spirit of spirits, the Divine Breath that is the In-Soul of all life, the Over-Soul of all the worlds.

—T. L. VASWANI

Book Reviews

By "Piya"

THE HEART OF THE EASTERN MYSTICAL TEACHING : By Hari Prasad Shastri. Pub. Shanti Sadan, London. pp 320. Price : 50 pence.

This book, enshrining the wonderful teaching of Shri Dada of Aligarh, can be read on many levels and is unreservedly recommended to all. As a story, it is absorbing; as a biography, it is inspiring; and as Truth it goes deep and draws forth an answering chord from deep within the heart of the reader.

People flocked to see Shri Dada at the Sangha at Chandausi Moradabad, Najibabad and Hapur, where Shri Dada gave his discourses. And like our founder, Shri T. L. Vaswani (whom we in love and reverence call Beloved Dada), Shri Dada too believed that "man must learn from every event." "Let us remember," he said, "that there is nothing in the world which we can call our own. It all belongs to God, including our soul. Let us pass the remaining days of our lives in worship of Shri Rama and in charity of his creatures."

Here is a book of lasting worth, easy to read and digest.

LIGHT ON YOGA : By B. K. S. Iyengar. Pub. George Allen and Unwin Ltd., London. pp. 342. Price : 75s.

The spread of *Hatha Yoga* in the West has resulted in numerous publications on the subject and a vast number of so called "Yoga Schools." *Hatha Yoga* aims essentially at the revitalization of the body and the purification of the para-nervous system so that man can easily raise himself to his highest potential.

B. K. S. Iyengar, besides being a renowned yoga master, is a man with wonderful qualities of head and heart. His name, today, has travelled round the world. He has held yoga classes in several countries and has disciples both in India and abroad. In this book he speaks from indubitable direct experience and at once carries conviction.

The book gives detailed guidance and descriptions of 200

asanas (postures) furnished by 592 photographs with hints and caution where necessary and describes also the techniques and effects of *pranayama* (breathing disciplines), *bandhas* and *kriyas*. The book has two appendices,—the first giving a 300-week *asana* course in stages of ever-increasing proficiency, and the second outlining curative *asanas* for various diseases.

Splendidly produced, *Light on Yoga* is an exquisite volume of value not only for theoretical study but for practical *sadhana* as well, and hence is almost indispensible for those wishing to learn *Hatha Yoga* on their own.

The book is praiseworthy.

BHAKTI YOGA : By Ashwini Kumar Datta. Pub. Bharatiya Vidya Bhavan, Bombay. pp. 222. Price : Rs. 3/–.

Ashwani Kumar Datta's widely-read-book in Bengali on "Bhaktiyoga" has been admirably translated into English by G. C. Sen, resulting in the present volume.

The approach of the book is analytical rather than textual, though Sanskrit texts, quotations and short stories enhance its value.

In the author's opinion "true *bhakti* springs from no effort as it is the spontaneous longing of the Soul for God and that only he who works on, humbly considering all his endeavours worthless as straw and believes he will not get Him except through His Grace, alone gets Him."

We warmly recommend this book not only to discussion and intercessory groups but to every reader who is eager to know what the traditional *yoga* of Devotion or *Bhakti* consists of.

Here is a book which everyone of our readers will wish to possess.

KULARNAVA TANTRA : By M. P. Pandit. Pub. Ganesh and Company, Madras–17. pp. 128. Price : Rs. 10/–.

M. P. Pandit's interpretation of the Kularnava, the leading and possibly the foremost Tantra of the Kaula School, in 17 chapters containing 2058 verses, is not only scholarly and authoritative but also highly valuable to students of tantric thought.

"In its comprehensive sweep, the Kularnava takes into account all the fundamentals of the Tantra Sadhana, its underlying philosophies, its implications, ethical and social."

This nicely produced volume in large type deserves to

be read in depth, as it supplies spiritual and ancient wisdom in practical terms.

LAGHU-YOGA-VASISTHA : By K. Narayanaswami Aiyer. Pub. The Adyar Library and Research Centre, Adyar, Madras–20 : pp. 486. Price : Rs. 25/–.

The *Yoga-Vasishtha* is a popular text on Advaita Vedanta. The *Laghu-Yoga-Vasishtha* is an abridged version of this great scripture. And here is the English rendering of the *Laghu-Yoga-Vasistha* from the pen of a Sanskrit scholar. The book makes very interesting reading because it is presented in the form of questions (asked by Sri Rama) and answers (given by Sage Vasistha). The answers explain an aspect of the Vedanta doctrine in its several bearings and also elucidate it with beautiful stories.

The book is easy to read, profound, and full of spiritual wealth.

ENCOUNTER WITH THE HOLY SPIRIT : Edited by George R. Brunk. Pub. Herald Press, Scottdale, Pennsylvania, U. S. A. pp. 244. Price : $3.95.

The book brings together a number of papers that were presented at the consultation on the person and work of the Holy Spirit at Eastern Mennonite College, Harrisonburg, Virginia, under the auspices of the Eastern Mennonite Seminary.

About the Person of the Holy Spirit, David Ewert in his essay says :—"God's spirit is not under man's control, but works sovereignly and in freedom. It breathes into this world from another realm." About the work of the Holy Spirit, Fred E. Augsburger says :—"The Holy Spirit brings great assurance, confidence and blessings to any man or woman. It releases them and sets them free to follow the Lord and minister in tremendous ways."

Families, retreats, study clubs may find here an aid in turning their attention to God,—the Holy Spirit,—more seriously and in a more sustained manner.

WISDOM FROM THE EAST : By Hari Prasad Shastri. Pub. Shanti Sadan, London. pp. 238. Price : £1.50.

This easy-to-read and most inspiring book, bringing together the lectures of a great teacher of wisdom, Shri Hari Prasad Shastri, is an introduction to the teachings of the Upanishads.

In the section on "Om," the gifted author says that "every religion instructs its followers to pronounce the name of God, for if the name of God is pronounced, the mind dwells upon God's attributes,—compassion, non-violence, eternal knowledge,—and forthwith acquires them. Mind is like molten silver or any other metal, and takes the form of any mould into which it is dropped."

Delicacy of feeling and breath of vision have been brought into the making of this nicely produced little book. Do write for a copy and see for yourself.

LIBERATION, DEVELOPMENT AND SALVATION: By Rene Laurentin. Pub. Orbis books, Maryknoll, New York. pp. 238. Price : $5.95.

This exquisite volume is valuable not only because it serves as a thorough introduction to the "theology of Praxis" from the Third World, specially Latin America, but also because it has been written by a man such as Rene Laurentin, — eminent Marian theologian and historian of Vatican II. In the author's opinion, "Development, which is ultimately a cultural problem for today, calls for a profound conversion, from chauvinism to universalism, from economic materialism to cultural humanism, a humanism that is open to man's divinization."

This well-written book deals with the linguistic and fundamental aspects of the issue and attempts to answer questions such as, "In what way does development affect man's salvation in Jesus Christ?" "Why must Christians be involved?" etc.

ADORATION OF THE DIVINE MOTHER : By M. P. Pandit. Pub. Ganesh and Company, Madras–17. pp. 103. Price : Rs. 6/–.

The book is a selection of 103 verses from the 1,000 verses addressed to Devi Uma, the Divine Mother, by Vasishtha Ganapati Muni, Sanskrit poet, scholar-disciple of Shri Ramana Maharishi.

Each page has a verse in sanskrit with its translation into English followed by a befitting commentary by Brahmasri Kapila Sastriar. The verses contain profound wisdom. There is a living power of communication in this book.

News and Notes

By "GULSHAN"

Shri Bhagwandas : A Lotus Amongst Men

Shri Bhagwandas Nandusing, having completed his work on the mortal plane, passed on to the Higher Life, on Friday, the 31st of January, at about 10.15 p. m., at the Ruby Hall Nursing Home, Poona. He had been confined to bed for some years, but, even though bed-ridden, continued to do the work of God. He always thought of himself as a broken instrument in God's hands. True to his name, he lived only to serve and glorify his Master,—Beloved Dadaji, Sri T. L. Vaswani.

On Saturday morning (February 1), at about 11 a.m., before proceeding to the cremation ground, his body was brought to Beloved Dadaji's sacred *Samadhi*. Verses from different scriptures, including the *Noori Granth*, were recited. The Heads of the different Mira Institutions placed garlands and coconuts at the feet of the dear, departed one. Brother J. P. Vaswani offered a soul-stirring prayer, invoking God's blessings on Shri Bhagwandas.

In his Sunday morning *upadesh*, Brother J. P. Vaswani referred to Shri Bhagwandas as a *darvesh*. He said :—"Shri Bhagwandas held a degree in Engineering (B. E.), and could easily, in due course, have risen to the post of an Executive Engineer. But Shri Bhagwandas was essentially a *fakir*. He did not seek the pleasures of the world,—its position and power. His heart hungered for the love of God. He aspired to surrender all to the One Life, to take refuge at the Lotus-feet of his Master."

Brother J. P. Vaswani further added that Shri Bhagwandas believed that life is a *karmabhumi*,—a plane of action. And he also believed that all work that keeps man away from the Lotus-feet of the Lord, is a sin, and therefore he dedicated all his actions to his Guru and God.

On the 12th of February, a special meeting was held in the Mira Hall, at which several eminent people, of different

communities, who had come in contact with Shri Bhagwandas, paid glowing tributes to his fragant memory.

Shri Bhagwandas' greatness lay in the fact that he performed actions, but he dedicated them all to the Lord. He gave up all desire for the fruit of action, and lived a life untouched by sin, as the petals of a lotus untouched by water.

Shri Gangaram Sajandas : A Dedicated Life

"A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn." In these significant words of the Poet, Rabindra Nath Tagore, is given us a picture of Shri Gangaram Sajandas, the Secretary of the Brotherhood Association and Editor of the "Mira". By surrounding young children with examples of saints and their great lives, he permeates their minds, perfumes them, and colours them with a desire for acquiring the true treasure of life.

His birthday, the 20th of March, was celebrated with great enthusiasm at the Mira Campus. Children of St. Mira's Schools, who have learnt to love him as their friend, mentor and guide, felicitated him throughout the day. At the evening fellowship meeting, Brother J. P. Vaswani said :— "Shri Gangaram profoundly believes that true happiness is in what you can give, not in what you can get. He gives and gives and ever gives, wanting nothing for himself. He is a selfless worker of Beloved Dadaji, and toils from morn till night, knowing that too much rest is rust. The secret of his dedicated life is in three words,—*tyaga* (renunciation), *tapasya* (self-control, self-discipline), and *tawakul* (dependence on God)."

Beloved Dadaji said :—"He who serves his brother best gets nearer to God than all the rest!" Shri Gangaram's life is one of unceasing service. And whatever he does, he does it as an offering to Beloved Dadaji. Therefore, is he nearest to Beloved Dadaji!

May he continue to live for many, many more years, and draw many closer to the heart of God!

" You Are Not Alone ! "

25 years ago, on the 1st of March, the St. Mira's High School was started at Poona. This day was celebrated as a day of thanksgiving and *yagna*.

The students of the High School and the Primary School

gathered in front of Beloved Dadaji's sacred Samadhi for early morning worship. After prayers, some teachers and students went to the nearby villages to feed the village-folk and to sing the glories of the Lord in their midst.

Beloved Dadaji, at the evening fellowship meeting, voiced the message of St. Mira to mankind :—"Thou art not alone! Girdhara is the Pilot of your life. Have faith in Him!"

Beloved Dadaji, we all believe, is the moving spirit of the Organisation which bears the hallowed name of St. Mira, who, like the moth, burnt herself in the flame of love for Girdhara and, for all times, filled the Temple of Devotion with fragrance!

May the Mira Movement continue to be a lighthouse in the field of education and kindle in the hearts of students the light of simplicity and service, of purity and prayer!

Dada Yagna

On the morning of March 8, hundreds of needy *sufed-posh* sisters and *Daridra Narayana* flocked to Beloved Dadaji's shrine to receive help in cash and kind and to bless and be blessed, for this was the sacred Dada Yagna day which falls on the *Ekadashi*.

At the evening fellowship meeting, Beloved Dadaji, through his eloquent words, painted a picture of human beings groping in the dark, on a "razor's edge" bridge beneath which runs a trubulent river. The river is the river of desires, of passions, of sensuality and selfishness. A slight faltering step, and we stumble and fall headlong into the bottomless river. Therefore, must we be vigilant and watch over every step. We must cry out to the All-loving Mother:—"Lead kindly Light, amid the encirling gloom, Lead thou me on! The night is dark and I am far from Home, Lead Thou me on!"

The Eternal Burden-Bearer

Mahashivaratri is celebrated all over India as the day sacred to the memory of Lord Shiva. It is regarded as the day on which Parvati was united in eternal wedlock with Lord Shiva.

In his address to the students of the Mira College, Principal J. P. Vaswani narrated the incident of how Lord Shiva came to the called, "Neelkanth." He further explained that Neelkanth is one "who takes upon himself the burdens of

others." Therefore, said he, the message of Mahashivratri is :—"Be burden-bearers! Lift up the burdens of the weary and heavy-laden on the path of life!"

During the day, the poor were fed, fruits were distributed among the needy patients in the local hospitals, grass was given to cows and grains to birds.

At the evening fellowship meeting, we listened to the soul-stirring *upadesh* of Beloved Dada on Rishi Nand Baba,—a saint of the Saivite Faith, who lived and taught in Kashmir, some centuries ago.

Voices of the New Age

The Manav Kendra, founded by H. H. Sant Kirpal Singh, will celebrate its annual function at Delhi on April 2, sacred to the memory of Sant Sawan Singhji Maharaj. Brother J. P. Vaswani was invited to give an address on the occasion. Expressing his inability to be present at the function, Brother J. P. Vaswani sent the following message in the course of a letter to Dr. M. M. Chopra, General Secretary of the Manav Kendra:—

"Voices of the New Age are gathering strength. And the call may be heard:—'Lift up your eyes to the first glimerings of Light, for the night is about to end!' A New Age is about to dawn when men of different nations and religions will get together and work as brothers in spirit. The earth will be made new and peace and plenty will be the order of the day. Men and women will enjoy the freedom which belongs to the sons and daughters of God. Baba Sawan Singhji Maharaj was a herald of the New Dawn. Homage to him!

"May the Manav Kendra be so blessed as to spread the great message far and wide that the law of the universe is love and that the answer to the problems of humanity is sympathy and brotherliness."

A Child of God

Shanti Yagna was celebrated with great enthusiasm at the Mira campus on the 23rd of March. Sister Shanti was a child of God, and was very fond of children. This day is, therefore, regarded as 'Childrens' Day'. It was a heart-warming sight to see the blooming faces of the needy school students, as they came forward to receive new uniforms, as Sister Shanti's *prasad.*

SRI RAMA

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